

# THE TWINS.

A REPLY

TO THE

ANTI-SCOTT ACT ADDRESS

OF

MR. GOLDWIN SMITH,

AT ST. CATHARINES, ONT.

BY THE

REV. D. V. LUCAS, M.A.

OF MONTREAL.

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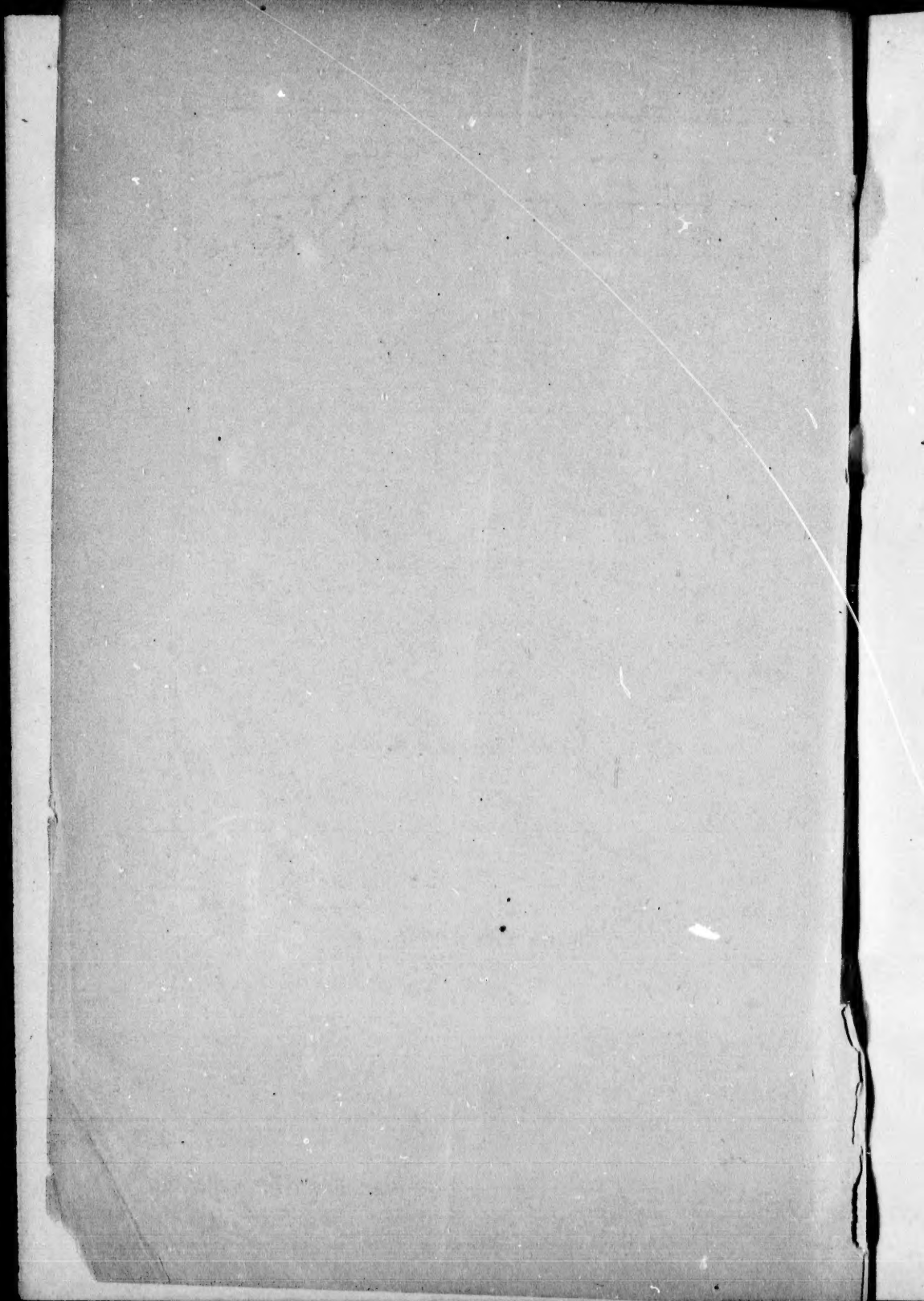
PRICE TEN CENTS.

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MONTREAL:

"WITNESS" PRINTING HOUSE, 321 ST. JAMES STREET.

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Entered according to Act of Parliament, in the office of the Minister of  
Agriculture at Ottawa, by D. V. LUCAS, December 23rd, 1885.

# THE TWINS.

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"Twins, on our father's side, sir, but not our mother's."

—*The Young Mormons.*

E. K. D.—"Methinks you are my glass, and not my brother.

I see, by you, I am a sweet-faced youth."

G. S.—"You are my elder."

E. K. D.—"That's a question; how shall we try it?"

G. S.—"We'll draw cuts for senior.

Till then, lead thou first."

E. K. D.—"Nay, then, thus: we came into the world brother and brother,

And, now, let's go hand-in-hand,

Not one before another."

SHAKESPEARE: *Comedy of Errors.*

## THE REASON WHY.

Everyone who takes an interest in the present Temperance agitation in Canada must have often observed the amazing similarity in the arguments and style employed by those opposed to the movement. No one will wonder at this when he thinks of the narrowness of the ground to which these gentlemen are limited. Ground that is fenced about with the avarice of a few persons known as manufacturers and vendors of alcoholic drinks, utterly regardless of the consequences attending their *modus operandi* for reaching the object of their greed; with the vitiated taste of those who are abject slaves to drink, and with the unreasonable demands of old social habits of dangerous and largely ruinous tendency, does not offer a very wide field for ennobling thought or rational and righteous argument. Those, therefore, who labor to uphold the traffic in alcoholic beverage, find themselves so restricted and cramped, that they are forced by circumstances to pursue about the same line of thought. This "reason why," will account also for the unwillingness on the part of those men, as a general rule, to take the platform against those who favor the movement. They are, apparently, conscious of their own weakness because of the smallness of their field.

### THE RESEMBLANCE.

Before entering fully into a reply to the address of Mr. Goldwin Smith, at St. Catharines, I wish to point out the striking resemblance between that gentleman and Mr. Dodds, who was for some years the mouth-piece of the liquor party of Ontario.

Mr. Dodds is a journalist.

So is Mr. Smith.

Mr. Dodds is an able man.

So, also, is Mr. Smith.

Mr. Dodds not only opposed the prohibition of the liquor traffic, but advocated the use of alcoholic stimulants, So, also, Mr. Smith.

Mr. Dodds was a very strong advocate for *liberty*. So, also Mr. Smith. Liberty, which with them both, implies not the letting of the slaves go free, but liberty for the hard, greedy task-masters to hold the poor people in bondage, through the temptations which they throw around them.

Mr. Dodds was wont to complain if anyone dared to hint that the upholders of the liquor traffic were servants of the devil.

So, also, does Mr. Smith.

In fact, Mr. S. goes a little farther than his senior, and says boldly that the cause he advocates is "the cause of God."

Mr. Dodds, though well-endowed naturally, understood his business as an advocate so poorly, or, pushed by want of arguments because of his restricted field, frequently made statements which he could not establish, and which would not, even for one hour, bear intelligent and honest investigation; outlandish statements which were nothing more or less than balloons filled with gas.

So, also, Mr. Smith, as I shall show in the following pages:

Mr. Dodds, it seems, was most handsomely paid by his masters, receiving \$100 a night right along when speaking on behalf of their business.



Mr. Smith will, undoubtedly, be handsomely rewarded, not in cash probably, but in having the satisfaction of knowing that his *Week* is read in every saloon and grogshop in the land. These rumsellers will be most ungrateful wretches if they do not do that much for him.

Mr. Dodds went up like a rocket for some years, but, it appears, has lately come down like a little burnt stick.

We shall see how it will end by-and-bye, with Mr. Smith. Other points of resemblance will be noticed as we proceed.





## THE REPLY TO MR. SMITH'S ST. CATHARINES' ADDRESS.

I have said that Mr. Smith resembled Mr. Dodds in that he, too, makes suggestions, insinuations, assertions and statements which he cannot prove, and which will not, for one hour, bear the light of intelligent investigation.

Here is a specimen: "It is said England is a great beer country. Well, I admit that; but, is England any the worse of it?" Does he not know that England is a great deal the worse for it? If he does not, whatever he may know respecting some things, he is a very ignorant man respecting the question the dark side of which he undertakes to defend. The late Prince Leopold said "England's greatest enemy was the drink traffic."

Mr. Gladstone has said that more harm is done by drink than by war, pestilence and famine.

Her Majesty, in her speech from the throne, two years ago, congratulated the nation that the revenue from the drink traffic had fallen off three millions of pounds sterling, indicating that England was that much better in every way, because she was, at least, that much less "a beer country."

Mr. Wm. Hoyle, the great English statistician, tells us that, at the least calculation that can be made (53,000), fifty-three thousand persons die annually in England from the effects of the drink traffic. Yet here is a man who stands up before an intelligent audience (I suppose) and says, with all the artlessness of an unsophisticated tyro in public matters, or with all the artfulness of a dishonest man who wishes for the moment and for a purpose to deceive his hearers, "England is a great beer country, I admit it, but is England any the worse of it?"

Archdeacon Farrar calls the drink traffic of England "The Nation's Curse," and tells us that there are (600,000) six hundred thousand drunkards in England, and says, also, that for twopence, you may purchase the record of events which drink caused for two weeks during Christmas holidays. "Here you have for

two weeks, in England alone, thirty-six pages of stabbing, cutting, wounding; of brutal assaults on women and children; of public peril and accidents; of deaths sudden, violent, preventible; of homicide; of parricide; of matricide; of infanticide, of suicide; of every form of murder."

He further says: "In four hours, on one evening, in only one city, in England, (36,803) thirty-six thousand, eight hundred and three women were seen going into the public-houses of that city. The results form a tragedy so squalid and so deadly as to sicken the heart.

"Read that hideous list, and then prattle, and lisp, and sneer about exaggeration: read that list, and then if any man can still quote Scripture for the purpose of checking Temperance reformers, or of encouraging our immense capacities for delay and indifference, I can only say of such a man that

' Though in the sacred place he stands,  
Uplifting consecrated hands,  
Unworthy are his lips to tell  
Of Jesus' martyr—miracle.  
Thy miracle of life and death  
Thou Holy One of Nazareth.' "

I understand that three clergymen of St. Catharines actually took the platform to aid the cause of drink. I am very sure that good Bishop Baldwin, of Huron, and good Bishop Bond, of this city, with many other earnest Christian clergymen whom I know, friends of the present great movement all over Canada, will be heartily ashamed of these, their brethren. And the earnest words quoted from Dr. Farrar ought to make these men ashamed of themselves.

The awful evils which result from beer and spirit drinking in England cannot be exaggerated. They cannot be adequately described, and, yet, here is a man who sets himself up for a teacher of men; a man who has, in some mysterious way, I know not how, made for himself a reputation for intelligence, actually asking, "Is England any the worse for her drinking?"

Again, Dr. Farrar says: "Go to some public-house on Saturday night, between the hours of ten and twelve, when the miserable workingman is pouring into the till of the publican the money which should clothe and feed his wife and little ones, and see a scene which, for vileness, cannot be paralleled in any region of the world. Then, follow the drunken man into the 'lair' which he calls home. 'Home!' It is a Dantean hell of brutality and squalor, of which the very air reeks with abomination. While threats and blows rebound on the curse-laden air—the children—the ragged, miserable, half-starved, degraded children—the children, who will grow up hereafter to recruit the ranks of the felon and harlot, huddle together in mute terror. They do not cry. Such children seldom do shed tears, Nature could never furnish a foundation to meet such demands. Often they make their escape into cellar or chimney, or hide themselves under the rotting heaps of rags or straw, and do not venture out till the drink-maddened fiend whom they call 'father' is away, or has slept off the vitriol madness. And in *most of our large towns* there are whole streets, and alleys, and districts, of such drunkards, homes, infamous streets, which hide hundreds of blighted families, the disgrace of *our civilization*, and the disgrace of our Christianity."

Cardinal Manning, speaking at a temperance conference in Liverpool, said: "I would ask you whether you do not now see before your eyes, with a certainty which nothing can hide, that this great tide of intoxicating drink has been wrecking and undermining the homes and domestic lives of our people. What has brought things to this pass? I charge upon this great drink traffic *nine-tenths* of the misery and distress and wrecked homes of our people. Talk to me of the tyranny of the Maine Law! I say, openly and boldly, if the present condition of England cannot be cured without a Maine law, then a Maine law I would have. I admit that a Maine law may be called an extreme remedy; but, have I not already proved that there is an extreme evil, and if temporizing measures will not remedy the evil, then let us have an extreme remedy."

And, yet, in the face of all these testimonies from some of England's greatest men, Mr. Smith, with all the innocence of a novice in public questions, meekly asks, "Is England any the worse for her drinking?" In charity, I charge it to his innocence, rather than to his wickedness.

Again, our advocate for tippling temperance practices says, "Our Lord says, Himself, He drank wine, and that His wine was fermented; it was taken in the most solemn moment of His life." Mr. Smith seems to be no better acquainted with the Scriptures than with the condition of England. His words are so false, that they are blasphemous. Our Lord did not say what Mr. S. says He said. Our Lord did not do what Mr. S. says He did. I charge Mr. Smith and some others, who come out in defence of the liquor traffic, with blasphemy. For the moment I will try, in charity, to say "I wot that through ignorance" they do it. I devoutly pray that my long-suffering, patient, oft-insulted Master may have mercy on their ignorance. He has been so careful to stop the mouths of cavillers, and of those who would find excuse for their own indulgence, and of those who are disposed to "wrest the Scriptures to their own destruction," that He has overruled the minds and the pens of those three Evangelists, who have told us of the institution of that Holy and Blessed Sacrament, His Last Supper, as to tell us, in every instance, that He called that which they drank, "the fruit of the vine."

Yet, here is a man (supposed to be a man of learning) telling us that He used "wine," and that "He said it was fermented."

Once more. Mr. Smith in his liquor-defending tries to show that drunkenness is not the cause of crime. He says, "At one time, crime was attributed to illiteracy. We taught our people, and crime did not cease." Yes? And why, Mr. Smith? Because the drink traffic was continued. To quote, again, from Dr. Farrar, "I tell you that every remedy you attempt will be a miserable failure; I tell the nation, with the conviction founded on experience, that there will be no remedy till you save these out-

casts from the *temptations* of drink." (Just what the Scott Act here, and the local option law there, propose to do.) "Leave the drink, and you might build palaces for them in vain. Leave the drink, and before the year is over, your palaces would reek with dirt and squalor, with infamy and crime."

Mr. Smith says, "I believe that prisoners often ascribe to drink the cause of their crime, that they may be dealt leniently with." But we do not have to depend on the testimony of prisoners for our information. Mr. Justice Hawkins, speaking at Durham, Eng., at the Midsummer assizes, said: "Every day I live, and the more I think of the matter, the more firmly do I come to the conclusion that the root of almost all crime is drink. It is drink which, for the most part, is the immediate and direct cause of those fearful quarrels in the public streets at night, which terminate in serious mischief or some other outrage. It is drink which causes homes to be impoverished, and traces of the misery which it causes are to be found in many a cottage, denuded of the commonest articles of comfort and necessity, which have gone to the pawnshop to provide for that hideous tyrant, drink. I believe that NINE-TENTHS of the crime of this country (England) is engendered inside the doors of public-houses."

NEW YORK, October 31.—The grand jury, in their presentment, made yesterday, say that, during the October term of the Court, they were strongly impressed with the fact that a large proportion of the 323 criminal charges that were passed upon were directly traceable to indulgence in intoxicating drinks, due to the temptations offered by nearly 10,000 licensed saloons throughout the city.

If Mr. Smith does not know that many of the judges of our own land have spoken of drink as being the chief cause of crime, then he is no better informed respecting the sayings of our judges, than he is respecting the teaching of Scripture, or the condition of England in its relation to the drinking custom there.

Judge Monk, in addressing the grand jury here, in Montreal, a few months ago, said: "But this we may, and, perhaps, should insert, when in the act of administering law and justice to our

fellow creatures, that the vice of drunkenness, is to a large extent, destroying some of the best gifts of God, both those of the body and those of the soul, and is, in the most deleterious manner, undermining the happiness and the high destinies of a large portion of mankind. Let those earnest men, who still hope and are so nobly laboring in the cause of Temperance, receive all the aid and blessing they so justly merit, and, if in this place, we can do nothing more, our duty is to wish them success in their humane and meritorious efforts."

If Mr. Smith, and many others like him, would kindly and humanely take such advice as the above, and act upon it, instead of doing just the opposite, putting every obstacle they can in the way of effort to remove this temptation of drink, the work could soon be done. The flames of the drink traffic and drinking customs are continually fanned by just such as he, and so those, who from avaricious motives solely, irrespective of the consequences to their fellows, keep up the traffic, are encouraged to go on with their hellish work of ruin to thousands of homes and tens of thousands of our people.

The grand jury of the County of Hastings lately said, in their presentment, that the cost of prosecuting and maintaining these (liquor-made) criminals, must be very great, and also bear out the testimony of the various judges that, at least, three-fourths of the crime committed in the country is attributable to drunkenness.

It seems that the lecturer (Mr. Smith) read several extracts to show that the "Sale of liquor was *unabated* where prohibition was in force."

So far as these extracts refer to counties in Canada, they are, as a general rule, positively, wilfully, and maliciously false. No one, that I know of, has ever said that "no liquor is sold where prohibition is in force;" for, just as there are men mean enough to steal and bad enough to murder in counties where these crimes are prohibited by law, so there are men mean enough to sell liquor for the sake of gain (and they are meaner than sneak thieves) where the sale of liquor is prohibited for the

sake of saving the poor drunkard and our young men from temptation. To say, however, that the sale of liquor is unabated in Scott Act counties, is absolutely false, and no men know better that it is false than the manufacturers and wholesale vendors, themselves, Mr. Smith's innocent credulity to the contrary notwithstanding.

I wish to say to him (*sub rosa*, or, as our Frenchmen say, *entre nous*), that these avaricious liquor-makers and vendors will shout a good deal more loudly over a few glasses of liquor sold in a Scott Act county, than they would over a whole nation going to ruin by drink; very much as a flock of carrion crows will caw more loudly over the carcase of an unfortunate dead dog than over a whole herd of buffalo slain upon the prairie. In the latter case they can glut their capacious and avaricious maws to the full, and so can afford to be quiet, while in the former their appetite is but whetted, making them to wish, and (like Oliver Twist) to ask for more of the same thing.

Here is before me, while I write, a letter from my dear old friend, Father McAuly, of Stanstead County, in which he says, "I am happy to be able to say that the blessings of the Scott Act throughout our county are far ahead of the expectations of its strongest supporters. We have no more congregating of drunkards. Some people tell us, once in a while, that there is as much liquor sold here now, and as much drunk as before the Scott Act was adopted. Those who say so, lie, and they know that they lie."

Halton, my native county, has been so frequently referred to, and so many falsehoods have been told, wholesale and retail, respecting that county, where the Scott Act has been in force longer than in any other part of our Western Provinces, I must call Mr. Smith's special attention to it.

I wish to say, first of all, that I grew up to manhood in the County of Halton. I know, therefore, what Halton was, and I know what her record is to-day, largely, because of the shutting up of the grog-shops. Drunkenness and crime were, if anything, worse than in the counties round about.

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Three men have been hanged in that county, and it was drink brought them all to the gallows, five others being hurried into eternity by their hands while they were under the influence of alcohol.

Look at that county, to-day, as she stands proudly among her sister counties through the whole Dominion of Canada. If Mr. Smith will take the trouble to examine the Criminal Statistics, published at Ottawa, for the year 1883, this is what he will find. There were *convicted* for crime in the County of Wentworth, touching Halton on the west (not counting, in either county, breaches of the liquor laws), 1,796 persons. In the County of Wellington, touching Halton on the north, 573; while in the County of Halton, there were only 39 convictions.

For drunkenness, and disorderly conduct growing out of drunkenness, there were *convicted*, in the same year, in Wentworth, 666; in Wellington, 253, and, in Halton (3), only three.

Though there are three times as many inhabitants in either Wentworth or Wellington there are in Halton, that will not account for this amazing difference. There is no way to account for it but the closing of the grog-shops by law.

Take, again, the report of the Inspector of Prisons for the Province of Ontario for the year 1884, and, what do you find? Convicted, after trial, and sentenced for being "Drunk and disorderly," Toronto, 1,246; London, 265; Hamilton, 245; Guelph, 43; St. Catharines, 36; Milton (jail for Halton), NOT ONE!!!

And, yet, a *beautifully truthful* deputation goes up from St. Catharines to Halton, or comes down from Halton to St. Catharines, during a Scott Act contest there, to say that the Scott Act is a failure in Halton, and Mr. Smith seems to relish such reports, and retail them out with immense satisfaction.

We know, perfectly well, that the law may not be so well enforced in some places as others, or so well as it will yet be, just as it is with any other law on your statute book. But when the law has been so well enforced as it has been in Halton, where crime has been reduced fully sixty per cent. in four years, and brought down almost, if not quite, to a minimum, as shown by

the Provincial and Dominion reports, and, yet, we are told, by our opponents that the Act is a failure there, as they have said so often, we can only say that they have forfeited all just claims to be believed, when they make statements respecting other counties.

And, we are told, also, from these extracts read by Mr. Smith, in his famous address, at St. Catharines, "That the law was not in accordance with public sentiment." Indeed! How about 50,000 of a majority, so far, in its favor? How about seven attempts at repeal, and every one of them a failure, and one of these the second attempt in the same city?

Not in harmony with public opinion! When in no less than twelve counties which have adopted the Act, the general vote on the Scott Act has been larger (in the aggregate by several thousands) than was given at the general elections immediately preceding in those counties!!!

The cool impudence of these liquor men and their advocates can only be equalled by their unfortunate, or wilful, lack of information.

As a specimen of Mr. Smith's style of argument in his defence of drinking (for he comes out, as our American friends would say, perfectly "flat-footed," not only against prohibition, but against total abstinence, as well), I will quote a specimen: "A man, who has eaten too much, partaken of a large meal of rare pork, and this followed by green tea, is just-as disagreeable, just as ripe for *treason* as a drunkard." I do not know of any better way for Mr. Smith to know this than by actual experiment, and, of course, we all know that Mr. Smith is too loyal to everything that is British, to have ventured very far with such pleasant indulgences so treasonable in their tendencies.

But, how exceedingly Dodd's like is this style of argument.

Anyone, who has listened to E. K. D. for an hour or so, will call up, at once, the striking resemblance.

Mr. Dodds would have put it in this way: "I sat in the cars, the other day, by the side of one of the most pronounced prohibitionists, and he was smoking one of the filthiest cigars it was ever my misfortune to be near," etc., etc., etc.

If Mr. Smith will take it kindly, I will ask him to look over in his sober (I mean, his thoughtful) moments, this sentence of his, and tell us what there is in it as an argument against anything, except eating rare pork and drinking green tea, and I am not aware that anyone in this country, or anywhere else, does that, unless he has first followed Mr. Smith's advice in the matter of beer and wine, and been too drunk to know whether he was eating rare or cooked pork—boiled cabbage, or his wife's table-napkins in soak for to-morrow's washing.

Mr. Smith says, "I see, by the papers, we are called 'devilish.'" Well, my dear sir, I will not say that of *you*. I look upon you as too disinterested, as a liquor advocate, to call you such dreadful names, but, I will tell you, for your own sake, that I think the devil walks in your procession, as in the "Golden Legend," and chuckles and laughs in his sleeve to see how easily he can pull the wool over some people's eyes, and make them do his dirty work, while all the time they are protesting against such an idea; and he beats time to the music, while you and the brewers, distillers and publicans, sing together the song of the jolly fat friar:—

"Ave ! color vini clari,  
Dulcis potus ; non amari,  
Tua nos inebriari  
Digneris potentia !

"O ! quam placens in colore !  
O ! quam fragrans in odore !  
O ! quam sapidum in ore !  
Dulce linguæ vinculum !

A capital song for your Liberal Temperance Union.

Or, perhaps, he sings for you, as Longfellow tells us, in the "Legend,"

"'Tis the greatest of folly  
Not to be jolly !  
That's what I think.  
Come, drink, drink !  
Drink, and die game !"

—*Lucifer, in Golden Legend.*

Mr. Smith tells us, again, that, in the days of yore, "The Stuarts, in England, thought that they would put down, what they called, 'tipplers.' They passed several acts, which failed, and, finally, they concluded that all was failure. Of course, he ought to know all about what *was* in England for he was Professor of History in Oxford, and has written, I believe, lives of some of England's greatest statesmen. So the Stuarts thought all was failure? Well, the greatest failure of all were the Stuarts, themselves. What a blessed thing it is for this poor world that it is not run altogether by the Stuarts and the Goldwin Smiths!

Why did not Mr. Smith tell his audience that, in the days of George II., the very thing he pretends to aim at, viz., the prohibition of the manufacture of spirits (permitting malt liquors and wine to remain) was tried? Was that not a failure? The distillers made a great ado. They sent up petitions, in which they showed that the use of malt liquors was just as injurious to the moral character of the people as gin-drinking. And they were right.

I earnestly recommend this item in English history to Mr. Smith and his "Liberal Temperance Union," for, it is evident, the quondam professor and historian has missed that chapter.

Continue the use of beer, ale and wine, and the other follows a natural and certain result. So says history. But, even if not, what then? There is before me abundance of testimony to show that the majority of those who become addicted to the use of alcohol in beer and wine, go on, in a very little while, to that which is stronger. The little creates a demand for more. And there is, also, before me, an abundance of evidence to show that, even if we have only those lighter and harmless beverages, as some call them, we have an element of destruction. We shall be wise men if we profit by the sad history of the past, and of other lands. Let us not be deceived by the lies or the fallacies of avaricious men or their deluded advocates. I clip the following from a very valuable lecture delivered in Toronto, some months ago, but do not, by any means, confine myself to these testimonies

There are, even whole volumes of mournful evidence of the dire effects of beer-drinking, and wine-drinking, and spirit-drinking of every sort :

"The history of the Beer Law in England corroborates the most radical statements that can be made on this subject. You are aware that in 1830 the use of gin had become so alarming in the Mother Country that it became necessary, in the estimation of all good citizens, that something should be done to check the evil. What to do was a very serious question, but it was finally determined to pass a law entitled, 'An Act to permit the general sale of beer and cider by retail in England.' By this Act any householder could, on giving bonds and sureties and paying two guineas, obtain a license to sell cider. The object sought in passing this Bill was to wean the people from spirit drinking by cheapening beer. One who favored the Bill said he supported it because 'it would supply the laboring classes with a more wholesome beverage than they now enjoyed, and preserve their morals from contamination.' He believed that the number of grog-shops would tend to keep the lower orders from the public houses, and thereby promote both morality and comfort.

"Lord Somerset said this Bill 'would substitute good beer for the abominable adulterations.'

"Lord Brougham supported the Bill as a means of reducing adulterations ; and, comparing beer with gin, he said :—'It was giving people what, under present circumstances, might be called a moral species of beverage.'

"The Duke of Wellington, in moving the second reading, said :—'He was sure the measure would be attended with the most beneficial consequences to the lower orders.

"The Chancellor of the Exchequer declared : 'The measure would at once conduce to the comfort of the people in affording them cheap and ready accommodations ; to their health, in procuring them a 'better and more wholesome beverage,' and to their morality, in removing them from the temptations to be met with in a common ale-house, and introducing them to houses of a better order.'

"Thus defended in both Houses of Parliament, and having the support of the leading philanthropists and statesmen of that day, the Bill became a law; and it is said that the Duke of Wellington was heard to say that he regarded the passage of the law as 'a greater achievement than any of his military victories! Astonishing results speedily followed. The friends of the measure were surprised by the sudden and general demoralization. The Rev. Sidney Smith, who had expected and predicted great and beneficent results, wrote, only two weeks after the Act took effect:—The new Beer Bill has begun its operations. Everybody is drunk. Those who are not singing are sprawling. The sovereign people are in a beastly condition. The demoralization was so general and continuous, that the Duke of Wellington and Lord Brougham confessed to a change of opinion before a year had elapsed. Subsequently the latter said, in the House of Lords:—'To what good was it that the legislature should pass laws to punish crime, and that their lordships should occupy themselves in finding out modes of improving the morals of the people by giving them education? What would be the use of sowing a little seed here and plucking up a weed there if these beer shops were to be continued that they might go on to sow the seeds of immorality broadcast over the land, germinating the most frightful produce that ever had been allowed to grow up in a civilized country, and, he was ashamed to add, under the fostering care of Parliament and throwing its baleful influence over the whole community?'

"Lord Stanley, M.P. for Lancashire, said:—'That all the evils were not confined to the agricultural districts, as seemed to be supposed. He believed that from every part of the county of Lancashire statements had been transmitted to the Home Secretary, all concurring in one unanimous opinion as to the evils which had flowed from this measure.'

"Mr. Sadler said that:—'From his own knowledge he could declare that these beer shops had made many, who were previously sober and industrious, now drunkards, and many mothers had also become tipplers.'

"Lord Francis Edgerton :—'Considered the Bill as promotive of enormous evils. No Bill had ever been more productive of drunkenness and immorality than this.

"Magistrates, prison-keepers and their chaplains gave uniform testimony, as the operation of the law progressed, to its frightfully debasing results.

"Mr. G. F. Drury, magistrate, Shotover Park, Oxon, says :—'The Beer Bill has done more to brutalize the English laborer, and take him from his family and fireside into the worst associations, than almost any measure that could have been devised. It has furnished victims for the jails, the hulks, and the gallows, and has frightfully extended the evils of pauperism and moral debasement.'

"The Reverend Chancellor Raikes said at a public meeting :—'He had seen its (the Beer-shop Act) effects spreading like a blight all through the country; villages which formerly were like the creations of romance—so beautiful were they—had become the scene of every evil.'

The following I clip from the *Montreal Star*:—Prof. Goldwin Smith bases his advocacy of beer and light wines on the principle that the more the lighter wines are drunk the less demand there will be for alcoholic drinks. Prof. Ludwig Meyer denies, however, that the light wines and beers are diminishing the consumption of ardent spirits, and claims that there is a steady increase in the use of both. In Holland, he says, the use of spirits has increased thirty per cent. within seventeen years, in Belgium it has doubled itself in the last forty years, and even in that home of wines, France, it has risen from an average of four annual litres per head to seven, in the two decades from 1860 to 1880, *i.e.*, an increase of seventy per cent.

"Mr. Smith says, "I cannot see why Canada should be said to be filled with drunkenness. I rarely see a man drunk; not even in Toronto, which is a large city."

How exceedingly 'Dodds-like' is this statement, which is made to mean that there is really no necessity for this present agitation. Just, as I suppose, Mr. Dodds used to mean when he



was wont to say that Canadians were the soberest people in the world.

Now, I never heard any one say that Canada is *filled* with drunkenness, or that Canadians are not the soberest people in the world. I am inclined to think they are, and yet, if I tell Mr. Smith that we kill in Canada every year, directly and indirectly, by the use of alcoholic stimulants, quite ten thousand persons, will he believe me? Perhaps, not. But, suppose I prove it to him in such a way that he cannot deny it, will he then give up his opposition to the attempt on the part of many thousands of earnest Christian people to get rid, entirely, of this iniquitous traffic, this daily insult to the God of Heaven, this disgrace to the civilization of the nineteenth century? Perhaps, not. We know what is said about the man who is convinced against his will. There are many persons in Canada who are not open to conviction.

Mr. Goldwin Smith may be one for I aught I know. I judge, from his words, that he is a user of wine and beer, as he strongly recommends their use, even saying that it is "irrational" not to do so; and, so, I suppose, if he is like many I have met in this agitation, he is not to be changed, even though he were convinced.

Well, whether or no, I will tell Mr. Smith, that not less than ten thousand persons are killed in Canada every year, directly or indirectly, by the liquor traffic. Some of these are innocent victims, killed by drunken fathers or husbands. Some of these die by the knife, by poison, by the rope, by drowning, by freezing, by *delirium tremens*, and in the ditch. If he does not know that, at least, hundreds die in Canada every year, as described above, he is not fit to be a journalist.

Why did he say that he scarcely ever sees a "man drunk, not even in Toronto, which is a large city?" Did he not mean to convey the idea to his hearer's minds that alcohol is doing so little harm in Toronto and in Canada, that such a thing as an agitation to shut up the grog-shops is unnecessary? And, yet

while I write, there comes from that very city, where Mr. Smith rarely sees a man drunk, the following :

TORONTO, Nov. 29.—P. F. Reilly, bartender for his cousin, at the Senate Hotel, Church street, shot himself dead about four this afternoon, at 58 Adelaide street, where he had been staying with a friend for a few days. Deceased had been drinking heavily of late and became despondent. He was, at one time, a hackman at Niagara Falls, where his parents reside.

Let me go back a little, and pick up a few more, without rising from my seat :

TORONTO, April 6.—Mrs. Spencer, a boarder at the Model Lodging House, was found dead in bed this forenoon. She was forty-seven years of age, and much addicted to drinking.

TORONTO, April 7.—Hackett, the man who was shot by a jealous husband, a few days ago, during a drinking bout, believes his death is imminent, and has made his *ante mortem* statement.

TORONTO, October 31, 1885.—At the Criminal Assizes, to-day, the Grand Jury drew attention to the fact that all cases before them were the direct result of drinking and drunkenness, thus showing that, but for the unnecessary number of saloons and grogeries scattered all over the city, there would have been comparatively little to occupy their time.

Yes, Mr. Smith, if you will lend me your paper for one week, I will fill it full, from top to bottom, with what has occurred, like the above, as the outcome of the liquor traffic, within the past twelve months, right in your own city, where you "rarely ever see a man drunk." You seem to know as little about Toronto as you do about the Scriptures, or the condition of England in its relation to the drink traffic, or the history of George II. Let me give you one or two more items like the above, as they lie right here before me :

#### FRUITS OF THE TRAFFIC.

HALIFAX, N. S., May 11.—Alex. Clarke, aged 21, walked off the wharf last night, while drunk, and was drowned.

HALIFAX, N. S., May 11.—The steamer "Portia" arrived to-day, from St. Johns. She reports that a man named Samuel Graham fell down the hold, while drunk, and died next day.

A minister, of my acquaintance, was placed by the authorities of his church on an island in the St. Lawrence river, where the habits of the people, he tells me, do not differ, as far as he can see, from those who dwell on the mainland. There were farms,

and small villages, and churches, and—the usual number of “groggeries.” He said, “Here is a good place to study the liquor traffic, and its results.” His duties took him the whole length and breadth of the island every week, or fortnight. He gave me the number and history of all the drink fatalities which occurred during his stay among the people of the island for three years. We sat down, together, and calculated the number, in the same ratio, dying throughout the Dominion in one year, and our calculation forced us to the conviction that ten thousand each year was rather under, than over, the correct number. I will give Mr. Smith and my readers the data, that he and they may compute for themselves, if they so desire. The particulars of the several cases correspond with those items I have already given from elsewhere. The number of whom he knew dying through drink for the three years was only ten (10), and some of these fatalities occurred twelve or fifteen miles apart. Only ten in three years! A very insignificant matter, isn't it?

There were, in round numbers, twelve hundred persons residing on the island, and their habits were about the same as those of Canadians, generally. Our population is rather over four and a half millions, but, call it four and a half. Now, let my reader calculate it for himself. Your calculation will give you 37,500 for three years.

Take one village on the Ottawa river, not far from Ottawa city. Inside of twelve months, within the past two years, three men drank themselves to death, from one tavern, in that village; two were drowned, known to be drunk at the time; two were frozen to death, known to be drunk at the time; there was a drunken row, and one man shot another dead. Eight men (of whom we know) in twelve months, in one village. We have not less than 4,000 villages, towns and cities in our Dominion, each one of which can furnish you from two, all the way up to 100 or 200 drunkards. Take one family of the County of Stanstead. Inside of 23 years, four full-grown men drank themselves into drunkards' graves.

Take 100 families in the hotel business, right in your city of Toronto, where you "rarely see a man drunk." One hundred families give you 500 persons. During the past 50 years, out of these 500 persons, 223 died victims of this awful traffic. Of these 223, there were 13 suicides publicly known. There were four murders.

I believe that all these souls thus destroyed are immortal souls! Do you?

I believe that there will be a Judgment Day, when everyone of us must give an account of himself to God! Do you?

I believe that, in that day, God will judge every man according to his works! Do you?

I as fully believe that, in the Day of Judgment, God will charge these liquor-makers and liquor-dealers, and all who (in the face of the light that is in this age thrown upon it) uphold it by their influence, by their pens, and by their votes, with murder, with murdering the bodies and souls of men, as fully as I believe that God is just. In that day He will say, "There is My commandment, 'Thou shalt not kill.' 'The voice of thy brother's blood crieth unto Me, from the ground.'"

We dare not stand still, and let this terrible traffic go on. God has laid the burden on us. You only make our work the harder, but you do not discourage us into inactivity and indifference, and you cannot defeat us, for we know that you, and those with you, are fighting against God. For there never was, upon this earth, any other thing which offered so many insults to God and His Son, or put so many hindrances in the way of His cause. There never was any other thing which has injured humanity more, or done more to disgrace civilization.

Ask us to license it! We dare no more consent to license it, than we dare to license Pandora to open her box; than we dare to license men to turn loose in our streets the wild beasts of the jungles. To license it means to consent to let it live, to promise it protection, to authorize it to continue its work of slaughter and ruin. Five hundred years of licensing it in England. Two hundred years of licensing it in the United States. One

hundred years of license in Canada, and, in round numbers, four hundred and fifty separate and distinct Acts of Parliament to regulate it, and yet, in those three Christian countries, you kill not less than 150,000 persons annually, besides bringing into tens of thousands of homes misery and wretchedness which cannot be calculated, or described.

No, Sir, if it is still licensed for a little while longer, it is against the consent of many thousands of good Christian people, who love this land quite as much as you do, and its people, and its God a good deal more.

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I had thought to have stopped here, but, really, I want to say a word about the "compensation" note which you sounded in your song, at St. Catharines. You remember, that Don Quixote, that "knight of the sorrowful figure," who, by-the-bye, was knighted by a landlord (Stars and garters! what may not be in store for you!!) was wont, in his expedition with Sancho Panza, to attack flocks of frightened sheep, or troops of traveling tinkers, if, for nothing else, to impress Sancho and his landlord with his great bravery as a true Sir Knight. But, you have done rather better, for you have set up a man—a man of straw, and knocked it over, that your audience and your landlords might know you worthy of a knighthood. You say, England compensated the slaveholders. Yes! And, has Canada ever refused to compensate those who have invested largely in the liquor business? You know (I suppose) that it was only after a quarter of a century of the hardest kind of work on the part of such noble men as Clarkson and Wilberforce, and others, and, after the question had been laid before Parliament by Wilberforce, and Pitt, and Fox, backed by the signatures of hundreds of thousands of such people as have made England great, in spite of the Stuarts and the Goldwin Smiths, that such legislation could be secured as was necessary to obtain the consent of the slaveholders to accept of compensation for their slaves, that the poor slaves might go free, and England's disgrace, as a slave-

holding State, be removed. In the long struggle which seemed necessary to bring about so grand a result, there were very much more bitterness and riotous opposition in the House of Commons than has ever been shown in our Canadian Legislature over our present liquor agitation; yet, the glorious end was finally reached because the anti-slavery question was a righteous one, and, there were good, philanthropic men, who were determined, God helping them, that the evil of slavery, under the grand, old British flag, should cease. When your brewers and distillers are willing to accept compensation, and show a willingness to give up their wretched business, if a reasonable compensation be granted them, and are refused point blank by the nation, through her legislature, it will be time enough, then, for you to make that a part of your objections to the adoption of the Scott Act. Until then, it may serve for a rhetorical flourish, and answer your purpose, for the moment, to mislead and deceive your hearers, but, does not smack very loudly of either honesty or common-sense.

How was it, in the United States, in their late great struggle there over the Slavery question. Did not the great Lincoln, with tears in his eyes, beseech the representatives from the States which had not yet gone into rebellion, to accept compensation and allow the slaves to go free, and they would not? So the war went on, and, three years later, all of Lincoln's words to the deputation at that memorable conference were fulfilled to the very letter. All the stubborn and stiff-necked slaveholders received, was a terrible thrashing, and so, I suppose, it will be with your liquor-makers. They are disposed to fight it out to the bitter end. So mote it be. I tell you, and them, in the name of God and humanity; in the name of righteousness, and an advancing civilization, that the liquor-traffic is going to fall, and these gentlemen had better take warning in time, and "stand from under." I give no pronouncement upon the compensation business. I have no authority for speaking, either one way or the other. But, of this I am fully convinced, that, when the proper moment arrives, to take that matter into serious consideration,

Canada's action will be such, that our children, looking back on us, will be able to say, that the men of this generation did that which was just and right.

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Then, sir, you talk of liberty and freedom in a way as if the Scott Act were antagonistic to the principles of true freedom, while the fact is, it is the most democratic law on our Canadian Statute Book. First, having received the most careful consideration and hearty sanction of the peoples' representatives, and of the second and first estates of the realm as well, and, then, not binding on the people till they have had an opportunity to express their consent to its enforcement in their municipality.

The most radical reformer of the olden days of royal despotism, never dreamed of having on the statute books of the realm a law so democratic as this Canada Temperance Act is, and, yet, you, and those who side with you, speak of it as if it were the quintessence of tyranny, itself. Now, sir, I would ask you, what is Freedom? What is Liberty? What is Civilization? Do you know? Either you do not know, or you sometimes talk against your convictions and better judgment. What is the very foundation and chief and prominent element of civilization?

Does not civilization demand at the outset, and throughout her whole course, as she, an angel of light, leads us on and upwards, a surrender on our part, for the common good, of many of those things to which, possibly, we might have laid just claim while in a state of nature? At each round of the ladder, as we climb up to a nobler existence, we find ourselves confronted with this demand to surrender that which does, or might, prove, injurious to others. All your arguments in favor of any freedom which ignores this demand on the part of civilization, simply carries you back to a state of barbarism. And our individual growth in civilization and refinement is measured and indicated by our readiness to yield to this demand for the general good. Where this can be left to our individual will, refined and ennobled by God's grace, there is manifested by its exercise on our part,



the very highest form of civilization, and we have seen that, in the great Apostle Paul, this highest degree was reached when he, without the pressure of human law, declared himself willing to make any sacrifice for his brother's sake.

I am glad to know that there are, in our own land, and in other Christian lands many thousands who are followers of that noble Apostolic example. Ennobling, however, as it may be, to conform ourselves, like Paul, to all the requirements of civilization, voluntarily, we know that we must have law to restrain control and prohibit those things which, in some cases, would injure, if not restrained and controlled, or destroy, if not prohibited.

Our statute books, like the Decalogue, are largely made up of prohibitions. There is a natural activity, in the human species, which, because of human depravity, is constantly in need of just such legislation.

The word "prohibition" is looked upon by some, apparently, as if it were a new word, and is to them, a most hateful word, whereas, the principle is as old as legislation, and as necessary as human improvement is important.

If all were Pauls (in spirit, I mean), or if all were earnestly desiring so to be, it might be otherwise, and, yet, he credits the prohibition principle of law with his own improvement (see Romans vii., 7th), lifting him all the way up from a persecuting Saul of Tarsus to the foremost man of all our race as a representative of Him who gave up His own life, and the glory which had with His Father, from all eternity, for our sakes, as I trust, even this Prohibition principle, over which there is now so much agitation in our country, will yet lift thousands in our land all the way up from wicked vendors of poison to the proud position of honorable citizens and benefactors of mankind.

But all are not Pauls, and very many have not, apparently, any desire so to be, and if these are still so numerous a class that, through their selfishness and wicked avarice, our fellow-creatures are butchered by the hundred thousand annually, it is evident our civilization has not yet in force all the law she ought to have. With respect to the preservation of human life, and the promotion

of human happiness, we are still—and shall continue to be—semi-barbarous, while we permit this awful drink Traffic to continue.

And, if there are among us men so far removed from the true spirit of a refining and ennobling civilization that they are willing, and actually do, get their gains by that which destroys their fellow men, then they must be made by law to desist, and this is one of the prominent principles which run throughout all the history and functions of civilization, applicable alike (or, ought to be) to every thing so terribly injurious to the human race, and this is in full harmony with the letter and spirit of the Canada Temperance Act, and, I defy any man of common-sense and intelligence, to show to the contrary. All honor to the men who framed it, and have so nobly sustained it. So, Mr. Goldwin Smith, when you fired that last volley, just before you left the platform, you shot wide of the mark.

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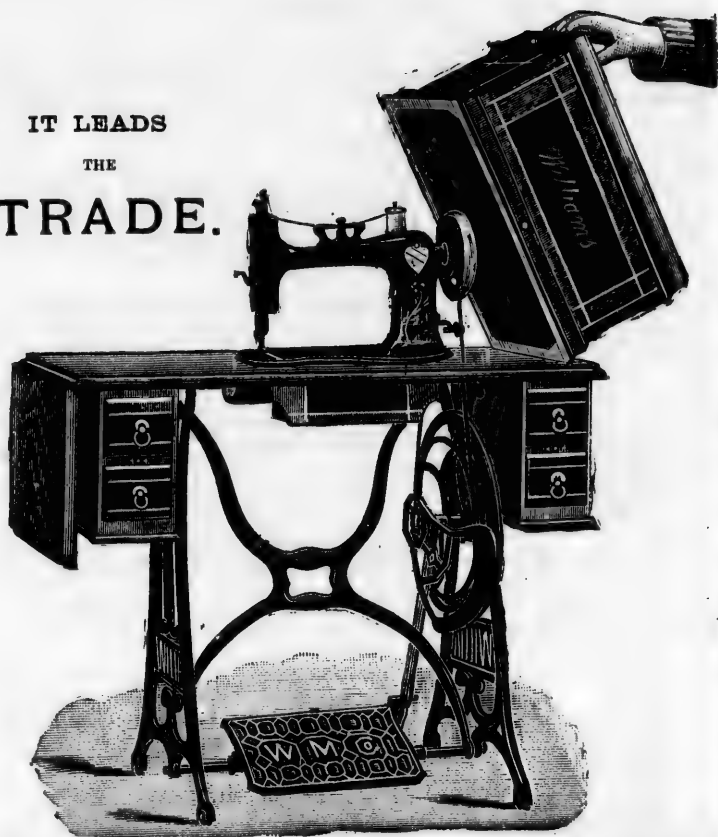
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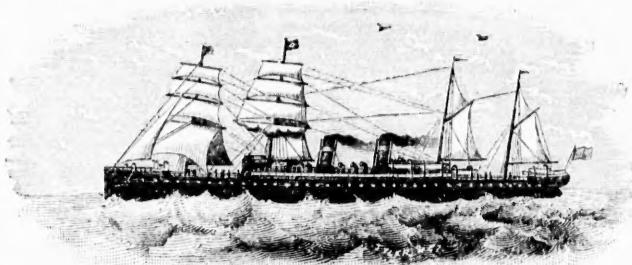
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